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A CATHOLIC VIEW OF  
EDUCATION IN THE UNITED STATES

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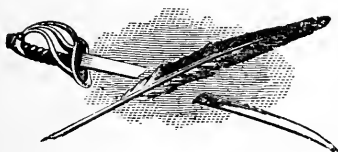
# A CATHOLIC VIEW OF EDUCATION IN THE UNITED STATES

— A PAPER —

BY

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## A CATHOLIC VIEW OF EDUCATION IN THE UNITED STATES.

We approach with diffidence a subject so often discussed by the ablest debaters in our Legislature, and so often elaborately treated by the most gifted writers, Catholic and non-Catholic, to be found in the country. Indeed, in a Catholic point of view, we may well say that the subject has been exhausted, and that, with a logical precision, lucidity of arguments, and force of illustration sufficient to satisfy any but the most determined enemies of freedom of education. Scarcely an original feature of interest can be introduced in an essay on the subject; the most one can now aim at is to give the essence of the arguments on the more salient points, solely for the purpose of impressing on public opinion the justice of Catholic claims to consideration. Those claims are now cordially endorsed by nearly seven millions of the citizens of this Republic. Not one quarter of one per-cent could be found among the Catholic body at present in the United States to deny the necessity of religious, denominational education.

Not more than a decade ago, there were not a few among the Catholic body who gave no support to separate Christian education. Their refusal to recognize and patronize schools in which Catholic dogma was taught and the principles of Catholic morality enforced, was dictated by reasons which experience showed them to be as false as they were unjust. Comparatively wealthy Catholics did not wish to be regarded as the patrons of schools in which the children of the poor and helpless were educated, even though their teachers were men and women who had sacrificed every worldly enjoyment, to do the noblest and most practically benevolent work that the true disciples of Christ could select.

An idea has also been prevalent, generally among Protestants, and among many Catholics, that the standard of efficiency, and progress in the separate schools was not equal to that pursued in those maintained by the money of the commonwealth. The experience of a few years has largely, if not entirely, removed these erroneous impressions and opinions. No Catholic, however high-minded and punctilious, can object to having his son stand up in a class with the child of a fellow-worshiper cleanly, if not fashionably dressed, when he cannot object to such an arrangement in the law-established schools with the descendants of Jews, Infidels, or Materialists. Waiving altogether that charitable condescension which has ever been the charm of society in Catholic countries, we should be ashamed to appear reluctant to refuse to our own body a courtesy imperative by the constitution and practice of our public educational system.

Besides, denominational education has assumed such proportions both here and in the Dominion of Canada, and has branched into such a variety of highly-organized and well-conducted departments, that no Catholic can be at a loss to select an institution educating that class whose company he may deem suitable for his children. It is a fact too patent to need confirmatory argument, that both Catholics and Protestants who have the means to do so, send their children to be educated at private institutions. The wealthy Catholic in New York, or the wealthy Puritan in Massachusetts will rarely or hardly ever think of sending a child to a common school, whilst there is a college, an academy, or a respectable institution for primary instruction open for his reception. All private educational institutions in the United States, as well as in every other part of the civilized world are fundamentally and practically denominational. The religious opinions of those who do not agree with the conductors and teachers of these institutions, may be scrupulously respected in many of them, (we know that

they are in Catholic colleges and convent schools,) nevertheless, the children of the great majority of the parents who patronize such institutions breathe the same religious atmosphere in which they have been nurtured from their childhood. - And here we may, without prejudice, or denominational vanity claim for the Catholic teaching bodies, generally religious, who conduct our colleges and academies, male and female, an honorable freedom from that proselytizing spirit so often detected in similar institutions conducted by Protestants. The most devoted professors of that religion so often slanderously reviled as ever trying to impose their dogmas on those who disagree with them, have in these instances given a lesson of tolerance and courtesy that may be well copied by all religious denominations. We could point to some of the most prominent citizens in the United States and the neighboring Dominion who have sent their children to Catholic institutions and have expressed the highest satisfaction at the result. It is said, that Lord Byron sent his daughter to a convent under the impression, that if people are religious at all, they cannot be too much so. We know, the eccentric but honest poet had not a very practical acquaintance with the moral and disciplining influence of religion in general, but the beautiful vision of a poet's mind could not long defer a selection so much sought for, and so much practically used by the greatest business men of the world. The objection to mixed education is more manifestly displayed in the United States than in any other part of the civilized world. Why then, do they cling so persistently to a system that is not recognized in the most despotic governments of Europe?

It is nearly a decade since Bishop McQuaid, of Rochester, in a series of lectures, challenged the public opinion of the United States, and the civilized world to deny the claims of Catholics to freedom of education. There were many squibs on the Bishop's arguments with the usual venom and foul-

play issued from the superficial and bigoted portion of our journals and periodicals. Did they refute his arguments? We invite the intelligent reader to the lectures and the correspondence on them. The only journal that made serious comment on the arguments of the Bishop was *The New York World*, and its only plea was that the State should stand in the place of teacher, parent, and citizen, and make good subjects of all within its control. What the writer objectively aimed at, the proof of the fact that our common-school system is adequate to the moulding of good citizens, was beyond the reach of the controversial weapons within his power of utilizing. The words "good citizen" are, if taken for their intrinsic merit, of very deep significance. A youth may be very loyal, sincerely devoted to the institutions and traditions of his country, ready to shed his blood at any time for the Stars and Stripes, and may yet be a very bad citizen.

It is quite possible that a youth may have the greatest enthusiasm for republican principles, despise every accident of despotic regime, and be yet a scandal to those who are born under what are called tyrannical governments. Could we with confidence point to our youth, more especially those educated in the common schools, as cosmopolitan models? The serious conviction of our own people, and the observation of strangers who would wish to regard our society with a favorable eye, will not warrant such a conclusion. There is undoubtedly by public and statistical record more immorality and more profanity among the youth of the United States than is to be found in the same class in any civilized nation on the globe. Should any foe of Christian, denominational education assert that Catholics have their quota of moral delinquents, we will not deny the truth of the statement, in its general application, but we will and can deny it in reference to those who have secured the educational training designed and formulated for them by the Catholic Religion.



Of all the Catholic youth in the country suffering the penalty of the law for public misdemeanors, or under the curse of vicious habits, very few have been blessed with a Catholic Christian education.

"Give us fair-play," said Bishop McQuaid, and that is all we desire. We have no objection to State-supervision of our schools, provided the State, as it ought to do, respect our honest convictions: that education without the moral training that ensures its heavenward direction has a demoralizing tendency. When separate schools were first organized with very limited resources and very often with a limited staff, the objection to their efficiency may have been, in part, well-founded. Now, in the merely secular departments, they can challenge the keenest public criticism, whilst the religious atmosphere breathed in them, has won the utmost confidence from Catholics and gained the admiration of numerous, fair-minded Protestants.

The writer in *The New York World*, and every one else who endorses his opinion on our public system of education, will fail to establish their only point of significance, that the public schools have made good citizens, and will continue the good work, as long as they are in existence. Let us quote some of the words of a savant, one who will not be credited with a friendly leaning to the Catholic view of the subject. The following extract is taken from a Boston journal, and we give it in its naked honesty and terrible significance:

"Prof. Agassiz has of late given a portion of his time to an investigation of the social evil, its causes and growth, and the result has filled him with dismay, and almost destroyed his faith in the boasted civilization of the nineteenth century. He has visited and noted down the houses of ill-fame throughout the city of Boston and has drawn from the unfortunate inmates many sad life stories. To his utter surprise, a large number of the unfortunate women and girls traced their fall to influences which surrounded them in the public

schools." Is it possible to have a stronger denunciation? And we might add: Is it possible to have it from a stronger authority? However moral and high-minded may be the teachers in public institutions, their sphere of usefulness in the cultivation of the spiritual and better part of the youthful nature is so limited, that the result in the fair view of education is necessarily a failure.

No Baptist, if honestly believing the doctrine he professes, can give the child of a Catholic, or an Episcopalian, the idea of Christian regeneration that would be accepted by the child's parents or guardians. Thousands of instances are on record in which the freedom given to the teacher in the law-established schools has been perverted to proselytizing purposes. The mass of Irish Catholics, as well as the German Catholics, when emigrating to the United States and to Canada, were fully impressed with the idea that there was even-handed justice for all denominations in public educational institutions. They were very soon disabused, and the loss of confidence in the good faith of those to whom they intrusted their children, was the primary cause of a demand for separate education. It is the duty and ought to be the glory of the majority in any civilized country to respect the just claims of the minority to consideration. The most revolting episodes in ancient and modern history have sprung from a denial of this standard political maxim.

The able and fair portion of our public press would be as hard on any Christian State, that would force the Jews to pay taxes for an education in which they had no faith, as they are on Pagan Rome for torturing the Christians and forcing them into the gloom of the catacombs. And yet if we look to home, we can find reason for very strong comment and very serious censure. The masses of the Catholic people in the United States are poor, and they are taxed to support the public schools, and must either send their children there, or pay for their education elsewhere. In many cases, they are very badly able to afford this double payment. It would

seem as though the Government of the United States wished to starve them into compliance with a system in which they have no confidence. Numbers of Catholic parents, under the impression, that some sort of instruction is better than none for their children, send them to the schools which they neither admire, nor would select if they had a free choice. Our public indignation would be freely and forcibly expressed if Catholics were so treated in the Protestant States of Europe. But it so happens that they are not, and it is more to our shame, that we have not a single precedent for our system in ancient or modern history with the exception of Sparta. That old monarchy would hardly be selected as a model by any Christian commonwealth in the nineteenth century. Its inflexible code and rigid discipline were suited to make military automatons and inspire them with a fanatical zeal for certain of the social virtues. But neither Athens nor Thebes had grinding codes, and their chivalry was proved to be equal, if not superior, to that of Sparta at Marathon and Leuctra. The morals of the Spartans, as a general rule, were far from being models to the sister states; nor can the United States boast that her system of public instruction has succeeded in making model citizens.

It is a surprise to thoughtful men all over the world that such a system is upheld in our free Republic, in spite of the example set by the nations of Europe and the newly-formed Dominion of Canada. It is regarded, and justly so, as a tyrannical imposition fostered and perpetuated by a false, traditional maxim. The public-school system usurps the right of the parent and interferes with the legitimate influence of the ministers of Christ in the domestic circle. The only plea for such a system is, that it is open to all, that it is purely secular, and that religious instruction is banned by the law. But the public schools are not really free, else how do we hear so many objections to the reading of a certain version of the Bible to which Catholics especially have a conscientious objection? If Jews or Infidels were very serious in their

convictions, or resolved to take out practically the tenets which they profess, how could the advocates of our public system meet their objections? It is impossible, and free America has to bear the stigma of being the only civilized educational tyrant on the globe.

It is only a few months ago, that some thousands of German religious, banished from their homes by a man whose autocratic rule is a disgrace to German independence, came to the United States, and their fate was not only pitied, but paraded as an instance of inhuman cruelty, by nearly every medium of literature and public opinion in the country. But how strange, that in the zeal of our boasted freedom and love of justice, there is something wanting in our political, and social tactics which we could remedy by copying from despotisms! Prussia, before the era of the Bismarckian regime, was a model in her system of public instruction, and all nations went to copy from her programme. Can we boast in the United States, that we are as liberal as Prussia? Prussia is and has been, since her advancement to a prominent position in the political world, the very embodiment and representative of Protestant Europe. Has she used the power of the majority to crush the minority? No, she early and wisely learned the principle that education to be useful must be really Christian, that it must be doctrinal and practical, and that, as all cannot believe alike, each should have the right to be reared in his own faith, to learn its doctrines, and to fulfill its duties and discipline. Prussia has done her duty; she followed the liberal example of France and Austria, and the late Franco-Prussian struggle showed how faithful and true were her Catholic subjects. It was that very confidence, we unhesitatingly declare it, that made Catholic subjects throughout what is now called the German empire so true to the flag of Prussia.

Austria supports schools, colleges, and universities for a Protestant minority. The British government has supplied separate education for the Catholics, and for the Protest-

ants dissenters of England. Traditional and deep-rooted hatred seems to urge her to still deny to the Irish people the justice she extends to her subjects in all her colonies. She does not refuse freedom of education to the Hindoos, the Mohammedans, or the Maoris. Ireland she wanted Protestantized and denationalized, but she signally failed in her effort to corrupt the faith of that singularly Catholic people. The national schools in Ireland are practically as denominational as if the names of the majority of the Christian body whose children attend them, were written over the door. The priest of the parish is the patron of the national school, and the Religion of the majority is taught where his voice is prevalent.

The schools in the Dominion of Canada were practically as denominational as they are now, before the separate system was introduced. The only difference is that the people are satisfied, now, that a legislative appropriation partially, if not entirely, in a spirit of fair-play, is made in their interest. Nobody in the Dominion of Canada complains that the common-school system has suffered from the better opportunities and facilities offered to Catholics. Nor would the system in the United States suffer if a liberal compromise were made with those whose demands are recognized as just by the deepest thinkers and most conscientious men in the Union. The liberal majority of Lower Canada granted the request of their non-Catholic fellow-subjects, and the Orange and Calvinistic elements, the most determined opponents of freedom of education, were shamed and actually forced into a liberal grant to the minority in the Sister-Province.

Thos. D'Arcy McGee, in his very able speech on the subject, in July 1858, thus challenges the opinion of the non-Catholic members of the Canadian Parliament:

“At the late Anglican synod in this city, a report in favor of separate schools was read, and would have been adopted, but the Hon. John Hillyard Cameron pointed out,

that they could have all they wanted under the present law. Among Presbyterians, Methodists, and other religious bodies, there are many advocates of combining religious and secular instruction in the daily teaching of children. In Lower Canada the British Protestant population are a mere moiety. Are they in favor of abolishing their own schools? Ask the honorable members who especially represent them, if that is the case. (*No one rises to answer in the affirmative.*) Why then not observe the common Christian rule of doing unto others as we would wish to be done by and allow the Catholic minority in Upper Canada to educate their children in peace? To honorable gentlemen on this side of the House, with whom I generally always agree on other questions, I would say, educate your children in your own way, but allow us to educate ours; we do not want to interfere with your common schools, we only want to keep our own children out of them. The principle for which we contend is the same which leads men to resist paying for a State-Church, in which they do not believe, and the arguments which uphold the one, carried a little farther, will uphold the other." Turning towards the Speaker of the Assembly, the gifted orator concluded in the following strain: "Are we to win a name for liberality by running into downright indifferentism? No, Sir, no. In genuine liberality, in charity and courtesy, I desire not to be outdone by any member of the House; but I desire also to love the lessons taught me in my youth by my own parents; I am quite content with my own religion; I have children to whom I desire to transmit it as their best inheritance; and I cannot, therefore, subscribe for one moment to the doctrine that the State — the political power of the day — can exonerate Christian parents from selecting, protecting, and directing the education of their own children." We wish that space would allow us to quote more of McGee's forcible, oratorical appeal for justice to the minority of Upper Canada. We have purposely selected that portion embracing the appeal to the non-Catholic

representatives of communities which demanded and enjoyed freedom of education in the Lower Province. We have already stated that the great majority of our comparatively wealthy citizens, Protestant and Catholic, have practically expressed their want of confidence in the public-school system, by selecting for their children private institutions in which the course of instruction is, beyond a doubt, religious and denominational. Should the subject, as it may be, before long, be one of national or State political issue, any orator in the Union advocating the Catholic view, could make the same appeal with the same success to fellow-representatives that McGee did in the Canadian Legislature. It is, then, as we must acknowledge to our shame, only on the poor, that our public system is by legal enactment, forcibly imposed. The poor of this commonwealth have the least chance of religious instruction or direction outside of the school-house. It is impossible for their parents, however well-inclined to give proper attention to their spiritual needs; very often, if they had the time, they would be found intellectually unsuited for the task. It is equally impossible for clerical zeal to find a remedy in all instances. Before the civilized world, the United States must bear the stigma of want of sympathy with a class which is an especial object of concern to all civilized governments.

In the poor-houses and public reformatories throughout the British empire, the rights of conscience are respected; and the poor waifs of society are at least provided with those spiritual appliances best suited for their regeneration. Can we boast of so much in the United States? We cannot, and the civilized world regards our neglect as the cause of our moral degeneracy and social debasement. Austria, long the mainstay of the temporal power of the Popes, in the very hey-day of her power and influence in Europe, was a model to civilized nations in her protection of the educational privileges of the minority of her subjects. We quote the language of McKay, a recognized standard authority on the subject :

“The most interesting and satisfactory feature of the Austrian system is the great liberality with which the government, though so staunch an adherent and supporter of the Romanist priesthood, has treated the religious parties who differ from themselves in their religious dogma. It has been entirely owing to this liberality, that neither the great number of the sects in Austria, nor the great difference of their religious tenets has hindered the work of the education of the poor throughout the empire.”

Here, as elsewhere, it has been seen demonstrated, that such difficulties may be easily overcome, when a government understands how to raise a nation in civilization, and wishes earnestly to do so.

As a positive proof of our assertion that the more wealthy and intelligent portion of our citizens prefer denominational to merely secular institutions, we quote the following from a recent issue of *The Western Christian Advocate*, a Methodist journal of high standing :

“An examination of the statistics of colleges proves that the average number of students in the denominational colleges is greater than the average in the non-sectarian. Christian parents of all sects seek to give their children Christian education, whilst those who think nothing of religion are indifferent to where they are sent, and therefore make no difference between the colleges. One is a positive influence, the other only a negative one. We may conclude that the great principle of religious education adopted in the early colleges of America, will remain unchanged by the rationalistic reasoning of the secular converts.”

The truths contained in this quotation from a respectable authority are potent arguments in support of religious training for the young. The writer refers to those educated in colleges and educational institutions of a higher degree. It only embraces that class who have the means to send their children to the more expensive houses of learning. If parents show an anxiety to have children somewhat ad-



vanced in years receive a religious training, why should the same healthy influence be overlooked in the moulding of the pliant child? That wise and eminent Protestant statesman Guizot thus discourses on the subject: "In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study, or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law which ought to be felt every-where, and which after this manner alone can exercise all its beneficial influence upon our minds and our lives."

This is very positive and convincing testimony from one of the ablest, most clear-sighted and conscientious statesmen of Europe. Even were Guizot alone in his convictions on the subject of education, his opinion would be valued according to his reputation. But when that opinion is endorsed by a host of the greatest statesmen and philosophers on both sides of the Atlantic, it becomes endowed with paramount value. After a careful and earnest study of the difficult question, and after exhausting every half-way expedient, the most eminent statesmen of Europe — the well known leaders of Protestant public opinion have come to the same conclusion as Guizot.

We will briefly quote from a few of the leading public men of modern times. "Public education," says Lord Derby, "should be considered as inseparable from Religion; the contrary system is the realization of a foolish and dangerous idea."

Lord Derby's opinion is forcibly supported by the language of Lord John Russell and Mr. Gladstone. The former declared that Religion should regulate the entire system of discipline in the Normal schools which he proposed to have established. "Every system which places religious education

in the back-ground is pernicious." The last quotation summarily embraces the sentiments of Mr. Gladstone on the absorbing topic of education. He was the originator and advocate of a large installment of justice to Irishmen on the land-question, and he lost power in an effort to give them greater freedom and facilities in the higher course of education. He is as liberal as men of great intellectual power and grasping, political ambition usually are under similar circumstances. He did not, like Lord Derby and Lord John Russell, altogether falsify his private confirmed opinions by public practical action in the case of one religious denomination. He would give the Catholic Irish a measure of justice limited by his desire of political power and his own peculiar views of retaining it.

Derby and Russell would grant to English Sectaries and English Catholics educational privileges they absolutely denied to the mere Irish.

American statesmen of mark seldom, or never; interlard their public discourses with references to the school-question. The speech made at Des Moines on the eve of the recent Presidential election by the man then at the head of the Republic, however it may be intentionally aimed at the claims of the Catholics, when properly analyzed, is really in their favor.

"Encourage free schools," said President Grant, "and resolve that not one dollar appropriated for their support shall be appropriated for the support of sectarian schools."

Now, if the President's language were really directed against Catholic claims, as we believe it was, it devolves upon him or those who endorse his ideas to prove that the public schools are really free. But this they cannot do. If they were really free, even in the sense generally adopted by their supporters, it is more than probable, that neither here, nor in the Dominion of Canada, would we ever hear of a complaint on the part of Catholics. Protestants insist that the Bible must be read in the schools, to protect them

from the stigma of a totally irreligious character. Catholics have a conscientious objection to the version used in the schools, and there is no need of argument or illustration to prove how Jews, Free-thinkers, and Atheists feel on the subject.

The majority of the common schools in the United States are practically Protestant and the children educated in them breathe a Protestant atmosphere.

Besides, were they free in the sense alluded to, seven millions of the inhabitants of the United States would still have a conscientious objection to the course of education pursued in them. Catholics will ever have a serious objection to completely irreligious schools, because they are firmly convinced that a Christian training is necessary for the moral well-being of their children.

We have not yet given what we regard as the Catholic idea of a free school. Here is our definition, and we think it will be endorsed by every intelligent Catholic in the Union: A free school is one in which every scholar can obtain an education without violating the honest convictions of conscience; or should we wish to adopt some of the words of President Grant, we may define a free school as one in which education can be obtained "unmixed with sectarian, pagan, or atheistical dogmas."

We maintain that the public schools are not free either in the sense of the direct Catholic definition, or of that which embraces the language of the ex-President.

The latter only adds a certain degree of analytical emphasis to the comprehensive strength of the former.

As we have already stated, seven millions of the most devoted and sterling adherents of the American Union have, nearly to a unit, expressed their dissent to the immoral tendency of a system so open to sectarian, pagan, and atheistical dogmas.

This dissent is nothing new, it is openly expressed by the greatest intellects, Catholic and non-Catholic, on both sides

of the Atlantic. The educational codes of all the continental nations that have a public system, of the British Islands and their dependencies have embodied provisions that show it to be in accordance with the common sense and cultured experience of civilized mankind.

In childhood the mind is simple and docile, the soul pure and candid, and the heart may be easily moulded for good or evil. It is all-important for parents and educators to remember that the first impressions are the last forgotten.

There is a moral sequence calculable with almost mathematical precision during the three stages of human life in which religious culture is acknowledged to have paramount influence. It is true that a pious child may, sometimes, in after life be led astray by the force of passion or bad example, but there is great probability that he will again return to virtue and piety.

“Take care in youth to form the heart and mind,  
For as the twig is bent, the tree’s inclined.”

No words were ever penned by poet more morally pointed or more philosophically sound. They derive undoubted authority not only from the experience of the wisest and best of mankind, but from the language of Scripture which to Christians should be final in its judgments. See how well their truth is sustained by that subtle and able philosopher John Locke! “The hard and valuable part of education is virtue; this is the solid and substantial good which the teacher should never cease to inculcate till the young man places his strength, his glory, and his pleasure in it.”

“We shall never know,” says Sir Walter Scott, “our real calling or destiny, unless we have taught ourselves to consider everything else as moonshine, compared with the education of the heart.”

The most effective means of insuring proximate dissoluteness and ultimate ruin is to separate Religion entirely from education. Intellectual culture, at best, can gain but an ephemeral triumph. It cannot perpetuate the power and

civilization to which a people in the meridian of their greatness may attain. It failed to do so in mighty, proud, and cultivated Rome. It would fail and more signally fail to do so in the United States; for the higher the cultivation of a great and wealthy people without the guide and check of Religion, the stronger and more alluring are the inducements to vice and the steeper and quicker is the road to ruin.

If mere intellectual culture be incompetent for the preservation of freedom and greatness, it is still more incompetent to regenerate, or elevate a sinking people. It cannot impart morality, nay, as a rule, it tends to its destruction, and without morality, no people can be great or powerful.

De Tocqueville concludes his *American Republic* with the following pertinent remark: "The safe-guard of morality is Religion.\*\*\* Religion is the companion of liberty in all its battles and triumphs, 'the cradle of its infancy' and the divine source of its claims; it is the safe-guard of morality, and morality is the best security of law, as well as the surest pledge of freedom."

It is to obtain this security and this pledge as well as the guarantee of a happy eternity that Catholics have always contended for the union of Religion with education.

To-day, more than ever, a thorough, religious education is needed. The enemies of Christianity are making war on its dogmas with more craft and power than at any former period.

The impious rage of a Voltaire, the revolting horrors of some of the Atheists of the French revolution, or the solemn sneer of men like Gibbon would be far less dangerous than the insidious warfare now waged.

There is a veritable duel between Religion on one side and moral turpitude, with perverted intellect at its back, on the other. To what side the balance of power may lean, will largely depend on the way the youth of future generations are trained. Catholics are determined, that they shall be

found on the side of that hallowed agent which purified and civilized so large a portion of the world. Let us hope that a more tolerant and enlightened spirit in the United States may give them more ample means of establishing a system of education that will afford the strongest and safest bulwark against the inroads of vice and infidelity.

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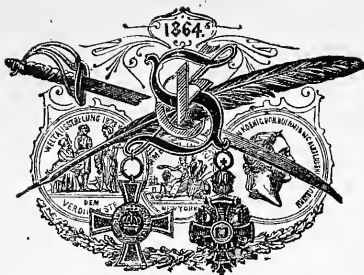
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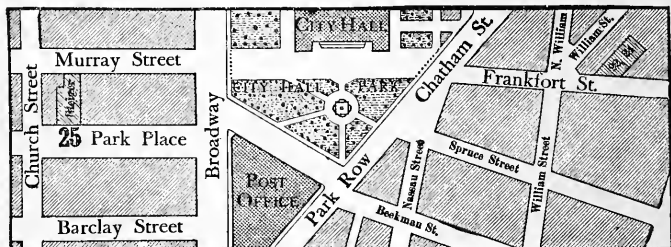
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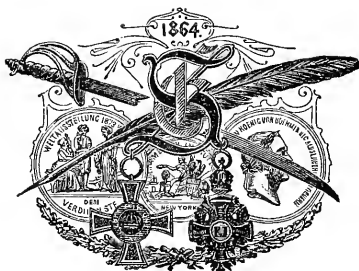




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